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**The Plate.**

Frederick III, surnamed the Wise, elector of Saxony, was born in the year 1463, at Torgau. From his youth he showed much love for the sciences and philosophy, and was a zealous son of the Church. He attained to the electoral throne in 1487; and a few years after, undertook a pilgrimage to Jerusalem, where he was created knight of the Holy Sepulchre. Frederick enjoyed the esteem and confidence of the emperor Maximilian; and upon his death was offered the imperial crown, an honor which he however refused, and aided in conferring upon Charles the Fifth. In 1502 he founded the University of Wittemberg, the future cradle of the Reformation.

The elector Frederick early became the friend and patron of Luther, and contributed much to the establishment of the Protestant cause. "No one," says Merle d'Aubigné, "was better fitted to be its guardian; for besides being held in general esteem, he possessed in particular the emperor's entire confidence; so much so as even to take his place when Maximilian was absent from the empire. His wisdom was not that of the skilled adept in an artful policy; but it was an enlightened and far-seeing prudence, whose first rule it was never to allow self-interest to infringe the laws of honor and religion."

"Frederick was precisely the prince that was wanted at the beginning of the Reformation. Too much feebleness on the part of its friends might have suffered it to be stifled, while too much precipitation might dangerously have hastened the outburst of that storm which, from its very commencement, had begun to mutter against it. Frederick was at once moderate and resolute. He possessed that christian virtue which God looks for at all times in those who adore his ways. He waited upon God. He practised the sage advice of Gamaliel: *for if the counsel of this work be of men, it will come to nought of itself; but if it be of God, ye cannot overthrow it.* Providence made an admirable choice in the prince whom it selected for the protection of its own work, at its birth."

## Religious and Political Aspects of Romanism.

The following clear and excellent speech upon these topics was delivered at the annual meeting of the Protestant Association, held in Exeter Hall, London, in May last, by the Rev. A. S. Thelwall. Though somewhat longer than would be desired on some accounts, it is presented entire, that the argument may be seen at one view, and the proper impressions be obtained of that wonderful system to which it refers. It is believed, also, that those who read any portion of it will prefer to read the whole without the delay which would attend its publication in different numbers of the Magazine. But to the speech.

Mr. Thelwall said: It is extremely important to look at the Church of Rome and the whole system of Popery in its twofold aspect,—in its religious aspect, and in its political aspect. Considered under either point of view, there were sufficient reasons to engage every Christian heart and every honest man in a stedfast, persevering opposition to this awful system: how much more, when it was considered in both aspects combined!

In regard to the first, it was our duty as Protestants to take our stand upon the open Bible, the pure Word of God, and to inquire, What saith the Scripture concerning the Church of Rome?

In the first place, we find that St. Paul wrote an Epistle to the Church at Rome, as it was in his day; and in that Epistle he sets forth distinctly and forcibly, from the beginning to the end, that great and fundamental doctrine of Protestantism, which the Church of Rome has so awfully darkened, perverted, and denied,—the great doctrine of JUSTIFICATION BY FAITH ALONE. This was the grand subject of the whole of his Epistle; and did we not see herein that the Epistle was written by the inspired apostle in the prophetic foresight of that system of iniquity, that Anti-Christian system, which was afterwards to be developed? Moreover, in the eleventh chapter special warnings are addressed to the Church at Rome: "Be not high-minded," saith the apostle, "but fear; for if God spared not the natural branches, take heed lest he also spare not thee." And what Church was ever so high-minded as the Church of Rome? Again it was written, "Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee." Jerusalem is the root, the Church of Jerusalem the true mother of all the churches, for "salvation is of the Jews." Is not this utterly forgotten when the Church of Rome claims to be the mother and mistress of all churches? Here, then, was a plain warning unto them,—"Behold, therefore, the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise, THOU ALSO SHALT BE CUT OFF." Rom. 11: 17-22.

Again the apostle said, in writing to the Thessalonians—"Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that Man of Sin be revealed, the Son of Perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God."

Was there not a lively and unmistakable manifestation of this when the newly elected Pope was enthroned, sitting on the high altar of the Church of St. Peter, (which altar, according to their superstition, is peculiarly the throne of Deity,) and



there was adored? On such occasions a medal was struck off—a fine large medal, beautifully executed—on whose obverse was an effigy of the new Pope, and on its reverse a representation of this very ceremony of enthronement; whilst this legend was written over in large letters,—“*Quem creant adorant*”—“Whom they create they adore:” they worship the work of their own hands! and this confirms, in a most striking manner, the application of the text just quoted to the Church of Rome. Let us, then, read on to the end of the passage:—“Remember ye not, that when I was yet with you I told you these things? And now ye know what withholdeth, that he might be revealed in his time.” (This was the power of the Roman emperors, who, as long as Rome continued to be the seat of their dominion, effectually prevented the Bishop of Rome from assuming that power which he afterwards usurped, but which he soon began to exercise when the seat of the Empire was removed to Constantinople, and the last of the Western Emperors was dethroned.) “For,” says the apostle, guided by inspiration of that Spirit who searcheth all things, “the Mystery of Iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming: *even him*, whose coming is after the working of Satan, with all power, and signs, and lying wonders,” (mark this well!) “and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.” (O let every one who *professes* the truth, remember this, and lay it to heart!) “And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” (2 Thess. 2 : 3–12.) Here, then, we have a faithful delineation of the iniquities of the system, and a plain declaration of its awful doom.

Turn next to the first Epistle to Timothy, (4 : 1–6,) where we read: “Now the Spirit speaketh expressly, that in the latter times some shall depart (or apostatize) from the faith, giving heed to seducing spirits, and doctrines of devils: speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and *commanding* to abstain from meats, which God hath created to be received with the thanksgiving of them that believe and know the truth.” (Who can mistake the application of this passage?) “For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the Word of God and prayer.”

Now mark what follows: “If thou put the brethren in remembrance of these things,” (this was written some hundreds of years before the full and manifest development of the apostasy to which it refers)—“If thou put the brethren in remembrance of these things, thou shalt be a good minister of JESUS CHRIST, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.” Now, if it was necessary, *even then*, to the character of a good minister of CHRIST, that he should faithfully warn his brethren against Popery, how much more *in these days*, when the Mystery of Iniquity has been fully developed—when it is among us—when it is working in every direction, by force and by fraud, to oppose and undermine the scriptural truth which we profess!

There is another plain warning in the second Epistle to Timothy (3 : 1–9):

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy; without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of them that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God: having a form of godliness, but denying the power thereof: from such turn away." Now, to whomsoever *much* of this description may apply, *every word of it* applies to the members and restless agents of the Church of Rome; and especially the latter clause—for who ever had more of the outward form and profession of godliness, while they utterly denied the power thereof? or of whom could it be more fitly said, in the words that follow—"For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning and never able to come to the knowledge of the truth?" And again: "Now as James and Jambres," the magicians of Egypt, "withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith." We may rejoice, therefore, in the promise that succeeds: "But they shall proceed no further; for their folly shall be manifest unto all men, as theirs also was." Let us earnestly and joyfully look forward to the fulfilment of this prophetic declaration!

But now it is high time to turn to the book of Revelation. There, in the thirteenth chapter, we find a graphic delineation of the Romish apostasy; to some points of which it is important to call peculiar attention.

1. There is a symbolical representation of the whole system, as extending more especially through the whole of the old Roman Empire. "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. . . . And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his Name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear."

Not pausing now to expound every particular expression, have we not here the whole system, in its power and extent and unity, and more especially *the secular arm* which maintains the power of Popery, and wherewith it makes war against the truth and saints of God?

2. It is written further: "And I beheld another beast arising up out of the earth; and he had two horns like a lamb, and he spake like a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Here we have the Romish hierarchy, or ecclesiastical power, (consisting of the *regular* and *secular* clergy of that Church,) which exercises and wields at will all the power of



the whole system, as represented by the first beast. "And he doeth great wonders, so that he maketh fire to come down from heaven on earth in the sight of men, and deceiveth them that dwell on the earth by the means of these miracles which he had power to do in the sight of the beast;" *and what have the Romish clergy not done, by lying or Satanical wonders and miracles, to deceive mankind?* And note,

3. "Saying to them that dwell on the earth, that they should make an image of the beast which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

This image of the beast is the Pope—who is *created* by the College of Cardinals, as representing the whole of the ecclesiastics of the Romish Church—and is set up by them as an idol to be adored: for proof and illustration of which it is only necessary to refer to the medal already mentioned, whereon is depicted and proclaimed the idolatrous adoration of this visible head and representative of the whole Romish system. "And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or on their foreheads. And ~~that~~ no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six."

Not pausing to enlarge upon the particulars of this delineation, but merely intending to give a few brief hints, to direct or quicken each one in making the application for himself, let the fearful doom of this Antichristian system of iniquity next be considered, as it is described in the following chapter: (Rev. 14 : 8–11.) "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark on his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Such is the declaration of God Himself respecting the doom of the mystic Babylon!

But there is another delineation of this Mystery of Iniquity in the seventeenth chapter—equally graphic, and yet more unmistakeable:—"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters. With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns." (This reminds us of the beast mentioned in chapter 13 : 1.) "And the woman was arrayed in purple and scarlet-color, and decked with gold and precious stones and pearls,"—(any one who has seen the Pope, and Cardinals, and great ecclesiastics of Rome, on any great state occasion, or great festival of their Church,

will, it is well known, be forcibly and irresistibly reminded of this description) "having a golden cup in her hand full of abominations and filthiness of her fornication; And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunk with the blood of saints, and with the blood of the martyrs of JESUS: and when I saw her, I wondered with great admiration."

Such was the vision which was presented to the eye of the inspired apostle. The features of her who thus appeared before him, when compared with those of that Mystery which was afterwards developed, and which is still before our eyes in its gigantic dimensions, are too plain to be mistaken. We could scarcely err as to the likeness, even if this were all. But it has pleased the HOLY GHOST to give us an inspired comment upon this vision, and so far to explain the symbols, that he who errs in the interpretation must err wilfully, and because he resolutely shuts his eyes against the truth; for, if we proceed, we find it written: "And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carried her, which had the seven heads and ten horns." Let us then listen to what the angel says: "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names are not written in the Book of Life from the foundation of the world, when they behold the beast that was, and is not, and yet is." (Compare with this, chapter 13: 3 and 12.) "And here is the mind that hath wisdom. The seven heads are seven mountains, on which the woman sitteth," and, passing by the intermediate verses, we read again, 5: 15: "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues, and," finally in the last verse, "the woman which thou sawest is that great city which reigneth over the kings of the earth."

These portions of the angelic interpretation are so clear, that there can be no reasonable doubt that the Babylon here spoken of is Rome. Some of the highest authorities in the Church of Rome not only admit, but maintain, that it is so; for example Cardinal Bellarmine, than whom no one ranks higher in authority, in his book *de Romano Pontifice*, and De la Hogue, who was Professor of Divinity at Maynooth, in his tract *de Ecclesiâ*, maintains that it is so; and they quote from Tertullian, Eusebius, Augustine, Orosius, and other of the fathers, in order to establish this point. They endeavor to get out of the consequence of such an admission, however, by pretending that Rome Pagan was meant as the persecutor of the saints. But in the eighteenth chapter and the second verse, it is said, "And he cried mightily, with a strong voice, saying, Babylon the Great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." And this would be an exact description of the miserable state of Rome Papal at this moment, according to their own showing!

It would not be right to dismiss the religious aspect of the Church of Rome without alluding to its IDOLATRY. But on this subject he (the speaker) had published a volume; and he would only say, as the result of all his researches on the subject, that the grossest and foulest idolatry which had ever been committed on earth, had been committed, and is still committed, by the Church of Rome.

With regard to the second point, when considered in its political aspect. *Roman-*



ism was, first of all, treason and rebellion against all lawful authority, and especially against Protestant princes. For evidence of this he need only refer to the oaths taken by the Roman Catholic bishops and priests—to the Bull *Unam Sanctam* of Boniface VIII. (in 1302,) the Bull *Regnans in Excelsis* of Pius V. (in 1579,) deposing Queen Elizabeth, and absolving her subjects from their allegiance, and the recent Bull of Pío Nonó, in which the same principles were manifested, and the same unchangeable character of the Romish Church was asserted.

In the next place, *Romanism was oppression and persecution of all persons who dared to read and believe and obey God's holy word*; for proof of which he referred them to the Bull *In Cœna Domini*, which has been published and republished by four different Popes—(by Paul V. in 1610; by Urban VIII. in 1627; by Clement XI. in 1701; and by Benedict XIV. in 1741)—the third Canon of the Fourth Lateran Council, (in 1215,) the Bull *Unigenitus*, of Clement XI. in 1713. And in historical illustration of both these points, it is only needful to refer to the persecution of the Waldenses, the Massacre of St. Bartholomew, the Gunpowder Plot, the Irish rebellions in 1641 and 1798, and the whole history of the Inquisition; of which a brief but striking summary will be found in a tract entitled, "The Papal Moloch," which every one ought to read. If this did not prove that Popery was the religion of the devil and not the religion of CHRIST, how, he asked, could anything be proved?

But in speaking thus strongly, let him remind them, that he was merely speaking the language of the Church to which he belonged. What saith the Church of England? Read her Homilies,—read the whole volume; but more especially the second homily of the second Book, against Peril of Idolatry; the sixteenth of the same book, for Whitsunday; and the twenty-first, against Wilful Rebellion. The Church of England, and the whole nation of England, brought the charge of superstition and false doctrine and idolatry against the Church of Rome. *Let them, then, as true-born Englishmen and faithful Protestants, look at Popery in its twofold aspect; in its religious aspect, viewed in the light of God's word; and in its political aspect, as manifested by its own deeds and the whole current of its history; and then ask themselves this question, before God, "ARE WE NOT BOUND, BOTH RELIGIOUSLY AND POLITICALLY, TO OFFER OUR MOST STEDFAST, DETERMINED, PERSEVERING OPPOSITION TO THIS AWFUL SYSTEM?"*

### The Modern Inquisition.

Let us inquire what is the Inquisition of the present day in Rome. It is the very same that was instituted at the Council of Verona, to burn Arnold of Brescia; the same that was established at the third Council of the Lateran to sanction the slaughter of the Albigenses and the Waldenses, the massacre of the people, the destruction of the city; the same that was confirmed at the Council of Constance, to burn alive two holy men, John Huss and Jerome of Prague; that which at Florence subjected Savonarola to the torture; and at Rome condemned Aonio Paleario and Pietro Carnesecchi. It is the self-same Inquisition with that of Pope Caraffa, and of Fr. Michele Ghistieri, who built the palace called the Holy Office, where so many victims fell a sacrifice to their barbarity, and where at the present moment the

Roman Inquisition still exists. Its laws are always the same. The "Black Book," or *Praxis Sacre Romanæ Inquisitionis*, is always the model for that which is to succeed it. This book is a large manuscript volume, in folio, and is carefully preserved by the head of the Inquisition. It is called *Libro Necro*, the "Black Book," because it has a cover of that color; or, as an Inquisitor explained to me, *Libro Necro*, which in the Greek language signifies "the book of the dead."

In this book is the criminal code, with all the punishments for every supposed crime; also the mode of conducting the trial, so as to elicit the guilt of the accused; and of the manner of receiving the accusations. I had this book in my hand on one occasion, as I have related above, and read therein the proceedings relative to my own case; and I moreover saw in the same volume some very astounding particulars; for example, in the list of punishments I read concerning the bit, or, as it is called by us, the *mordacchia*, which is a very simple contrivance to confine the tongue, and compress it between two cylinders composed of iron and wood, and furnished with spikes. This horrible instrument not only wounds the tongue and occasions excessive pain, but also, from the swelling it produces, frequently places the sufferer in danger of suffocation. This torture is generally had recourse to in cases considered as blasphemy against God, the Virgin, the Saints, or the Pope. So that, according to the Inquisition, it is as great a crime to speak in disparagement of a Pope, who may be a very detestable character, as to blaspheme the holy name of God. Be that as it may, this torture has been in use till the present period; and, to say nothing of the exhibitions of this nature which were displayed in Romagna in the time of Gregory XVI. by the Inquisitor Ancarani—in Umbria, by Stefanelli, Salva, and others, we may admire the inquisitorial zeal of Cardinal Ferretti, the cousin of His present Holiness, who condescended more than once to employ these means when he was Bishop of Rieti and Fermo.—Every one knows how the Holy Inquisition has surpassed every other tribunal by its exquisite ingenuity in torturing human nature. Must I bring examples from the Inquisition of Spain? That of Rome has had her own to answer for as well. Through the mercy of Heaven, the former has come to an end; but that of Rome is in full vigor.—I do not propose to myself to speak of the Inquisition of times past, but of what exists in Rome at the present moment; I shall therefore assert, that the laws of this institution being in no respect changed, neither can the institution itself be said to have undergone any alteration. The present race of priests which are now in power, are too much afraid of the popular indignation to let loose all their inquisitorial fury, which might even occasion a revolt if they were not to restrain it; the whole world, moreover, would cry out against them, a crusade would be raised against the Inquisition, and, for a little temporary gratification, much power would be endangered. This is the true reason why the severity of its penalties is in some degree relaxed at the present time, but they still remain unaltered in its code.

Concerning the method of conducting a process, I read in the *Libro Necro* as follows:—"With respect to the examination, and the duty of the examiners—either the prisoner confesses, or he is proved guilty from his own confession; or he does not confess, and is equally guilty on the evidence of witnesses. If a prisoner confesses the whole of what he is accused he is unquestionably guilty of the whole; but if he confesses only a part, he ought still to be regarded as guilty of the whole,



since what he has confessed proves him to be culpable or guilty as to the other points of accusation. And here the precept is to be kept in view, 'no one is obliged to condemn himself,' *nemo tenetur proderi seipsum*. Nevertheless, the judge should do all in his power to induce the culprit to confess, since confession tends to the glory of God. And as the respect due to the glory of God requires that no one particular should be omitted, not even a mere attempt; so the judge is bound to put in force, not only the ordinary means which the Inquisition affords, but whatever may enter into his thoughts as fitting to lead to a confession. Bodily torture has ever been found the most salutary and efficient means of leading to spiritual repentance. Therefore the choice of the most befitting mode of torture is left to the Judge of the Inquisition, who determines according to the age, the sex and the constitution of the party. He will be prudent in its use, always being mindful at the same time to procure what is required from it—the confession of the delinquent. If, notwithstanding all the means employed, the unfortunate wretch still denies his guilt, he is to be considered as a victim of the Devil; and, as such, deserves no compassion from the servants of God, nor the pity or indulgence of holy mother Church: he is a son of perdition. Let him perish, then, among the damned, and let his place be no longer found among the living."—This most astounding page is followed by another, in which is given the mode of obtaining a conviction. Various means are pointed out to establish the guilt of the prisoner, and to declare him deserving the condemnation of the tribunal. For example, Titus is accused of having eaten meat on Friday or Saturday. The Inquisition does not permit the name of the accuser to appear, neither those of the witnesses. The accusation is laid that Titus has eaten meat in the house of Caius. Sempronius is the accuser, and he summons the family of Caius to give evidence; but, as these have been accomplices in the same affair, they cannot be induced to depose against Titus; perhaps other witnesses may be brought who may be equally incompetent. In which case the wary judge endeavors to draw from the prisoner himself sufficient to inculpate him. He will first inquire respecting several other families the points which he wishes to know with regard to that of Caius. He will try to learn at what other houses Titus has been accustomed to eat, in order to know concerning the house of Caius, where the meat was eaten. The accusation sets forth, that on such a day, at such an hour, Titus went to the house of Caius, where the whole family were present, and that all sat down to table, &c. &c. If Titus admits all the circumstantial evidence brought forward by the accuser, with respect to time, place, and persons, but is silent, or denies entirely the only crime imputed to him, he stands convicted; the accuser has no necessity to bring forward witnesses; judgment is pronounced.

This practice is still employed by the Inquisition. In the year 1842 I was accused of having spoken, in a certain house, against the worship of saints. If the judge had made my accusation known (as is the case in all other tribunals throughout the world,) saying to me, You are accused of having, in such a house, spoken of such and such matters, in presence of so and so,—I should have known my accuser by the part he would take in the question. But instead of interrogating me in a straightforward manner, I was made to give a description of the house in question, together with that of several other houses; to describe the persons belonging to it, and many other persons at the same time; to discuss the real subject of accu-

sations mixed up with other irrelevant matters, in order to mislead me as much as possible, and prevent me from gaining any insight whatever of the points of which I was accused, or of the persons who had accused me. Whether I confessed or not, I was to be declared guilty, or, as they term it, *reo convicto*.

With regard to these denunciations, the Inquisition declares that in matters of offences against religion, it is the positive and bounden duty of every one to become an accuser. Children may and ought to accuse their parents, wives their husbands, and servants their masters. The law is, according to the decrees of several Popes, that whoever becomes acquainted with any offence committed against religion, whether from his own knowledge or from hearsay, is bound, within fifteen days, to bring forward his accusation before an inquisitor; or the vicar of the Holy Office; or, where these are not present, before a Bishop. The crime, whatever it may be, not only attaches to the principal and accomplices, but also to every one who knows of it and does not reveal it. So that if you, for example, dear reader, should unfortunately belong to the Church of the Inquisition, you would be obliged to accuse not only me, who address you, but all those who, together with yourself, listen to me; and whoever knows that you have listened to my discourses, although he himself may never have heard me, is under the obligation to denounce you to the Inquisition. The punishment for non-observance of this duty is excommunication, which excludes the party subject to it from the benefit of all the sacraments, and shuts him out from the kingdom of heaven. Moreover, besides excommunication, he is liable to be imprisoned in the Inquisition, and to suffer such other punishment as may be deemed necessary. Even the very Cardinals, and the Inquisitors themselves, are not exempt from this obligation; the Pope himself has followed his example. My letters to Gregory XVI. were immediately forwarded to the Inquisition by his own hand. I have reason to believe that Pius IX. did the same when I wrote to him. All this we may overlook; but that a wife should be obliged to accuse her own husband, or a mother her children, is too dreadful to think of.

I will here relate a fact which it always pains me to recall to mind: and which until the present occasion I have never before spoken about. During my residence at Viterbo, my native town, where I was public professor and teacher in the Church *di Gradi*, I was one day applied to by a lady of prepossessing appearance, whom I then saw for the first time.—She requested, with much eagerness, to see me in the sacristy; and as I entered the apartment where she was waiting for me, she begged the sacristan to leave us alone, and suddenly closing the door, presented a moving spectacle to my eyes. Throwing off her bonnet, and letting loose in a moment her long and beautiful tresses, the lady fell upon her knees before me, and gave vent to her grief in abundance of sighs and tears. On my endeavoring to encourage her, and to persuade her to rise and unfold her mind to me, she at length, in a voice broken by sobs, thus addressed me:—"No, father, I will never rise from this posture unless you first promise to pardon me my heavy transgression." (Although much younger than herself, she addressed me as her father.)—"Signora," replied I, "it belongs to God to pardon our transgressions. If you have in any way injured me, so far I can forgive you; but I confess I have no cause of complaint against you, with whom, indeed, I have not even the pleasure of being acquainted."—"I have been guilty of a great sin, for which no priest will grant me absolution, unless you will



beforehand remit it to me.”—“You must explain yourself more fully; as yet I have no idea of what you allude to.”—“It is now about a year since I last received absolution from my confessor; and the last few days he has entirely forbid me his presence, telling me that I am damned. I have tried others, and all tell me the same thing. One, however, has lately informed me, that if I wish to be saved and pardoned, I must apply to you, who, after the Pope, are the only one who can grant me absolution.”—“Signora, there is some mistake here, explain yourself; of what description is your sin?”—“It is a sin against the Holy Office.”—“Well, but I have nothing to do with the Holy Office.”—“How? are you not Father Achilli, the Vicar of the Holy Office?”—“You have been misinformed, Signora; I am Achilli, the deputy master of the Holy Palace, not Office: you may see my name, with this title, prefixed to all works that are printed here, in lieu of that of the master himself. I assure you that neither my principal nor myself has any authority in cases that regard the Inquisition.”

The good lady hereupon rose from her knees, arranged her hair, wiped the tears from her eyes, and asked leave to relate her case to me; and, having sat down, began as follows:—“It is not quite a year since, that I was going about the time of Easter, according to my usual custom, to confess my sins to my parish priest. He being well acquainted with myself and all my family, began to interrogate me respecting my son, the only one I have, a young man twenty-four years of age, full of patriotic ardour, but with little respect for the priests. It happened that I observed to the curate that notwithstanding my remonstrances, my son was in the habit of saying that the business of a priest was a complete deception, and that the head of all the imposters was the Pope himself. Would I had never told him! The curate would hear no further. ‘It is your duty,’ said he, ‘to denounce your son to the Inquisition.’ Imagine what I felt at this intimation! To be the accuser of my own son! ‘Such is the case,’ observed he, ‘there is no help for it—I cannot absolve you, neither can any one else until the thing is done.’ And, indeed, from every one else I have had the same refusal. It is now twelve months since I have received absolution; and in this present year many misfortunes have befallen me. Ten days ago I tried again, and promised, in order that I might receive absolution, that I would denounce my son; but it was all in vain, until I had actually done so. I inquired then to whom I ought to go to prefer the accusation. And I was told to the Bishop, or the Vicar of the Holy Office, and they named yourself to me. Twice already have I been here, with the intention of doing what was required of me, and as often have I recollected that I was a mother, and was overwhelmed with horror at the idea. On Sunday last I came to your church, to pray to the Virgin, the mother of CHRIST, to aid me through this difficulty; and I remember that when I had recited the rosary in her honor, I turned to pray also to the SON, saying: ‘O Lord JESUS, thou wert also accused before the chief priests, by a traitorous disciple; but thou didst not permit that thy mother should take part in that accusation. Behold, then, I also am a mother, and although my son is a sinner, whilst thou wert most just, do not, I implore thee, require that his own mother should be his accuser.’ Whilst I was making this prayer the preaching began. I inquired the preacher’s name, and they told me yours. I feigned to pay attention to the discourse, but I was wholly occupied in looking at you, and reflecting with many sighs, that I was under the obligation to accuse to you my own child. In the midst of my agitation a thought suddenly

relieved me, I did not see the Inquisitor in your countenance. Young, animated, and with marks of sensibility, it seemed that you would not be too harsh with my son; I thought I would entreat you first to correct him yourself, to reprimand and to threaten him, without inflicting actual punishment upon him."

I shall not recapitulate my injunctions to this poor woman, to tranquilize her mind with respect to having to denounce her son. I advised her to change her confessor and to be silent with regard to him—any how she was not in fault. And if confession, I further remarked, be a sacrament that pardons sins, it can never be made a means of unwarrantably obtaining information as to the words or deeds of another.—But had I really been Vicar of the Holy Office, what was my duty in this matter? To receive the accusation of this mother against her own son. An unheard-of enormity! She naturally would have made it in grief and tears, and I should have had to offer her consolation. And since this horrible act of treason has the pretence of religion about it, I should have employed the aid of religion to persuade her that the sacrifice she made was most acceptable to God. Perhaps, to act my part better, I might have alluded to the sacrifices demanded of Abraham, or Jephthah; or cited some apposite texts from Scripture to calm and silence the remorse of conscience she must have experienced on account of the iniquity of bringing her child before the Inquisition.

Now let us see what is done by the Inquisitors.—In what is called the Holy Office, every thing is allowable that tends to their own purposes. To gain possession of a secret no means are to be disregarded, not even those against our very nature. For a father and a mother to reveal the thoughts of their own children, so trustingly confided to them—a revelation which may lead to their death—is so great a crime that we cannot imagine one more base. And yet the Inquisition not only sanctions, but enjoins it to be done daily. And this most infamous Inquisition, a hundred times destroyed, and as often renewed, still exists in Rome, as in the barbarous ages; the only difference being, that the same iniquities are at present practised there with a little more secrecy and caution than formerly; and it is for the sake of prudence, that the Holy See may not be subjected to the animadversions and censures of the world at large.

From "Dealings with the Inquisition, by Dr. Achilli."

### Encouragement from the Sandwich Islands.

The following letter was recently received from the church at Hilo, containing a draft for *Fifty dollars*, to be appropriated to the general purposes of the Society. That interesting people have felt the evils of Romanism, and have early learned the necessity of vigorous efforts to maintain the doctrines and ordinances of the gospel in their purity against the various and artful devices of the priests and leaders of that system of iniquity. Their co-operation in our sacred cause is highly prized, and while it tends to encourage those who are already engaged with us in it, we trust it will lead those who hitherto have done nothing for its advancement, to come up to its help. But we subjoin the letter:



To the Home Sec'y of the American and Foreign Christian Union. HILO, HAWAII, April 26, 1851.

MY DEAR BROTHER,—The very name of your Union gives us a claim to enter your fraternity, while the blessed spirit by which you are moved, moves us to unite with your brotherhood. We have all "one LORD, one faith, one baptism;" one hope, one object, one work; and we all look for one home in heaven.

As a small token of our interest in your object we send you, herewith, a draft for fifty dollars, which will be paid by H. Hill, Esq., Treasurer of the American Board, at sight. This mite is a donation from the native Hawaiian church at Hilo, and, though small, it is given with great cordiality; not so much for its intrinsic value, as for an expression of the true sympathy we feel with you in your good work. We have suffered long and severely from that dark, audacious, and intolerant spirit, which has for ages crushed intellects and hearts, and which has blighted, as with a burning curse, some of the fairest portions of the earth. You know our history and our struggles with the Jesuit, and you have not failed to sympathize with us in joy and in sorrow. You have also blessed the LORD for the gracious care he has had over us, and for the signal deliverances he has repeatedly granted us. In *His* hands we feel safe. On *His* arm, and on *His* alone we rely. It has always been mighty to save, and it is not yet weakened or shortened. Papacy and Jesuitism can never prevail here so long as we and the friends of Zion keep near the throne. Will your Union, among its multiplied objects of attention, remember these "Isles afar-off"—this little green dot in mid-ocean? There are two French priests located at Hilo, but they have made few proselytes. Most of our people remain firm on the side of the Bible. About 10,000 have entered this church. Of these more than 4000 have died, and most of the rest are in regular standing. From 100 to 300 are annually brought in from the world.

You will do me a special favor by sending me a copy of your Constitution, with names of officers, &c. Also, your last Report. We shall be most happy to hear from you, *overland*, at your earliest convenience. Our church will be gratified if you will make their pastor a life-member of the Union, provided the sum sent be sufficient. Your brother and fellow-servant,

TITUS COAN.

### **Nunneries in Piedmont—A Good Example.**

In the sitting of the 27th ult. of the Chamber of Deputies of Turin, Signor Peyrone developed a proposition of considerable importance in the present position of Piedmont with respect to Rome.

The first article directs that no person under twenty-one years of age shall take religious vows in a convent.

By article 2, such persons must have lived in a society at least six months within the period of two years before taking their vows.

Art. 3 prescribes that no foreigner who shall have taken vows in other countries, contrary to the rules laid down in the preceding articles, shall be admitted into a religious community within the Sardinian States.

Art. 4 extends this provision to Sardinian subjects who have taken vows in foreign countries.

Art. 5 provides that any person accepting vows, or allowing them to be taken contrary to the above provisions, shall be punished with five years' exile; and any person taking such vows shall be deprived of civil rights.

The Chamber took this Bill into consideration by an immense majority.

It is obvious that Popery is in its death struggle in Italy; and that, but for the presence of Austrian and French bayonets, the whole horde of spiritual vampires, who have for ages fastened themselves upon the heart of humanity, would be driven out of every portion of the Peninsula.

In addition to the above fact, full of hope, as it is, that the regeneration of Italy is not far distant, we are informed that the communal council of Turin has decided that the ground required for the erection of the monument in commemoration of the Siccardi law, abolishing ecclesiastical privileges, shall be granted gratuitously by the city.—*London Protestant Magazine.*

### Letter from Rev. Dr. Baird.

REV. E. R. FAIRCHILD, D. D.

DUBLIN, (Ireland,) August 16th, 1851.

*My Dear Brother* :—I have just completed, in company with the Rev. Alexander King, our excellent missionary and agent, a long and most interesting tour in this country. Mr. King met me at Belfast on the morning of the 1st inst. upon my arrival in that city from Glasgow. We went first to Londonderry, by way of the Giant's Causeway, where we passed the night of that day. The northern end of Ireland is called the Province of Ulster, and partakes greatly of a Protestant and Scotch character, owing to the numerous colonies of Scotchmen which were planted there in the reign of James I. and which were much augmented by the emigration thither of Scotch Presbyterians in the reigns of Charles I. of Charles II. and James II. It was the scene of some stirring events in the reign of William and Mary. At present I doubt whether the Protestant population greatly, if at all, exceeds the Roman Catholic, because of the emigration of many Protestants to America and other foreign parts within the last few years.

The commercial and manufacturing capital of this Province is Belfast, a city of nearly 100,000 inhabitants, which stands at the head of a long bay, which runs up into the country, from north-east to south-west, some twenty miles. It is a stronghold of the Irish Presbyterian church. There is there a Theological Seminary, with a large staff of professors, (who are all, I believe, pastors of churches at the same time,) and some eighty or one hundred students. There is also there one of the Queen's Colleges, with a dozen and more professors, and 150 or 200 students. As I staid only long enough to breakfast with Professor Gibson, I shall say nothing more about Belfast, hoping to visit that place a second time before I leave Europe.

Londonderry, where we spent our first sabbath, (the 3d inst.) is a small, old city of 18,000 inhabitants. It is one of the sacred cities of the Protestants in Ireland, and is celebrated for the siege which it endured in the winter of 1688-89. There are several Protestant churches in that city, in three of which I endeavored to preach sermons, bearing more or less on the objects of our society. About half of the popu-



iation is Protestant. The Rev. Dr. Cahill, a Roman Catholic priest of some notariety and a certain eloquence, was delivering a course of Lectures there *on*, that is, *against* Protestantism, and many were flocking to hear him. Mr. King, who is decidedly the best Protestant debater in Ireland, I learn from all quarters, would have challenged him to a public debate, or failing to draw him into that species of discussion, he would have replied to his charges and assertions, if we could have spared the time. This is a business with which he is familiar, and in which he has great advantages from his familiarity with the Papal controversy, his great tact, and his ready and powerful eloquence. He is fresh from his inchoate, but never-to-be finished controversy with "Father Ignatius, the *Passionist*."

The Monday following we took leave of dear Christian friends whose acquaintance we had made, and turning to the south-westward, went on to Donnegal, the last place of importance which we visited in Ulster. Throughout all this distance I was struck with the fine appearance of the country, undulating rather than level or hilly, with a few insulated mountains in the eastern and western sides. The whole country seemed to be divided up into fields of greater or less size, bounded by walls of stone or earth, or enclosed by hedges. There is almost no forest at all in that part, or, indeed, in any part of the island. As we approached Donnegal we remarked that there was a much greater amount of extreme poverty than we had seen in any other part of Ulster. This was soon accounted for; we were in a part of the country almost entirely inhabited by Roman Catholics.

I never had a proper idea of the cottages of the poor Irish until I made this tour. They are generally small, often consisting of only one room. They are made of stone or brick, low, and covered with thatch or straw very thick, with a stone floor, or what is more common, one of earth and sand hard beaten or pounded. Almost invariably the poor people, even aged females and children, were bare-footed! And in Connaught, the great western Province, there was an amount of poverty that was distressing beyond measure. I never saw so many people, men, women, and children, that were covered with rags, as in that part of Ireland. The ground around their poor cottages was often covered with mud, or was a place for forming manure for their few acres;—a cow or pigs—sometimes both—being about the door. I never knew before, I confess it, what poverty really was! The beggars were very numerous, and of all ages and of both sexes. It was really distressing to travel through that part of Ireland. And what must it have been during the famine in 1848 and two or three succeeding years. A great many people were passing their time in idleness, literally because no man had hired them.

At Donnegal we spent an afternoon and night, and held a meeting for the purpose of giving information respecting the progress of the Gospel in America. The Independent chapel was well filled. The town of Donnegal is a very small one, of less than 2000 inhabitants, at the head of Donnegal Bay.

I was greatly astonished to learn that the Rev. Henry G. Brien, who has labored there for six years, will probably be removed by the Irish Evangelical Society, which is in the hands of Englishmen, and is managed by a committee in London, and the chapel sold! This is too bad. It will break up all the schools, held chiefly on the Sabbath, which he had established, and which have more than 400 pupils in them, receiving instruction in the word of God.

From Donnegal we came to Sligo, at the head of Sligo Bay, which is a portion

of the great Donnegal Bay. There we spent a day and two nights. The second night we had an interesting meeting, similar to the one we held in Donnegal.

In the neighborhood of Sligo, near to Loch Gill, a beautiful sheet of water surrounded by delightful scenery, is one of the many *Holy Wells* which exist in Ireland, and which are still frequented by the poor and ignorant people, who consider them to be very sacred places; a remnant of old pagan superstition which has come down from the earliest times. This "well," which we visited, is in fact a very large delightful spring, which is walled in, and down to which one descends by a step or two. The water is cool and pleasant. At the distance of some twenty feet back of it there is a venerable old and beautiful ash tree, which completely overshadows the fountain. At the root of the tree is a rude altar, of stones piled up. At about the same distance from the fountain, in nearly the opposite direction, is another and smaller altar.

Whilst we were there, two old women came to pray. First of all they pulled off their shoes, and then kneeled at the larger altar, and afterwards at the other—each holding in her hands a string of beads, by which she counted the requisite prayers which she was to repeat mentally during her visit. During the great festivals of the Papal Church, these "holy wells" used to be frequented by great crowds of people. But there has been a vast falling off in this respect within a few years.

Still there are scenes of superstitious "revelry"—I know not what else to call them—which it would be interesting to see. For instance, there is at this time, or there was ten days ago, a great affair going forward on an island in Loch Derg, at several miles' distance from Donnegal, at which it was our intention to be present; but we were assured on good authority that the priests will not allow a Protestant to visit the island during the religious services of the occasion—which last about two weeks. The island is called "St. Patrick's Purgatory." We had a great desire to see it. Sligo has twelve thousand inhabitants, and considerable trade with America and some other countries. It suffered dreadfully from *famine* and *cholera* a short time ago. There is an Episcopal church, a Presbyterian, a Wesleyan, a Baptist, and an Independent, in Sligo. The Roman Catholics are much more numerous, however, than the Protestants in that town.

There are the ruins of a fine old *abbey* very near to Sligo. It is astonishing how many ruins of *abbeys* and *castles*, built in the latter portion of the middle ages, one sees in this country. The chieftains who governed the country were very numerous, and as all were very religious in their way, every one had an abbey in his neighborhood, and a good staff of monks, who certainly seem to have had very comfortable quarters, if one may judge from the size and convenience of their cloisters, and the spacious and pleasant dining-halls that were in their monasteries, which always adjoined the church of the abbey. This was a happy arrangement; for the good "fathers" had many services to perform in the chapel, partly for their own benefit, and partly for the benefit of the people.

The next day we came on as far as Ballina, a pleasant town of five thousand inhabitants, on the outlet of Loch Conn, where we passed the night. A large portion of this day was spent with the Rev. Mr. Allen, in visiting several schools in the neighborhood of Dromore-West. And certainly I never saw anything more interesting. Mr. Allen has forty schools under his superintendence. Of these schools, thirty-eight are held in cottages of the poor people—or such as they live in—the



largest and best that he could find. Two large and commodious houses have been built for schools. These schools are taught by pious young men and young women—the latter class much the most numerous. The scholars are taught to read and write—in other words they receive the elements of a common education. But the Bible is read and studied as I never saw in schools with us. They are truly missionary schools. Besides this the children are taught to sew well, and to earn something for themselves by making *lace-work*. Some of them earn one shilling, some of them three or four per week, and this without interfering with their lessons. The work of the needle they do at home chiefly.

These children are allowed by their parents to go to the schools because of their earnings. The work is bought by merchants of Glasgow, Belfast, and other places, and the little children receive their money regularly. It was indeed a rich treat to hear them read, and answer questions on the portion read, and to hear them sing their sweet hymns—one of which, I remember, was entitled “The Precious Bible,”—“We won’t give up the Bible.”

Of course the priests have made great opposition to these schools, but with little success. The children are fond of them, for they learn to read at them, and everything is made interesting by the excellent teachers. Poor children! I never saw children so universally clad in rags, and barefooted! The teachers told me that the children came to school barefooted in winter as well as summer, though one would think that the cold floors of their houses would be unendurable.

In general the children appeared to be bright and happy—comparatively so. The teachers are excellent persons. Their wages are very small; many of the female teachers getting only £10, (or \$50) per annum, with a room in the house in which they teach their schools. On this sum they have to board and clothe themselves!

The best part of the system is the employment of young men of piety as missionaries and visiters of these schools. Every day, almost, these young men visit some of the schools of their districts. They give religious instruction to the children, and hold meetings for both children and parents at the school-rooms at night, several times in the week, as well as on the Sabbath. In general these young men are greatly respected by the people, and live among this rude population in perfect safety.

This good work commenced in Connaught in the year 1845, and Mr. Allen came to the field in 1847 or ’48. He has charge of the whole enterprize. One of his schools is supported by the Presbyterian Church in Ireland, and only one. The others are all supported by the free gifts of good people in the North of Ireland, in Scotland and England. The whole work is sustained beautifully on the “voluntary principle”—the only one which is worth much in the work of propagating the gospel.

The Rev. Dr. Edgar, of Belfast, has forty schools also in Connaught. They are conducted in a different way from those of Mr. Allen. They are more of the nature of “industrial schools.” The children give more time to needle-work, and less to study. But they all learn the word of God, and treasure it up in their memories. But of these schools I hope to be able to say more in another letter.

From Ballina we came to Galway, where we spent a night, and part of the next day. On our way we passed within a few miles of *Tuam*, the seat of Archbishop McHale, who is more commonly called “John of Tuam.” He is another Bishop of

Exeter, in energy and decision of character. We visited a very interesting school in Galway, of one hundred poor Irish children, who have attained to a wonderful knowledge of the word of God. O, why is all Ireland not covered with such schools!

The next day, the 9th inst., we reached Limerick, a city of 70,000 inhabitants, and twice as large as Galway. It is a very pleasant and enterprising city. There we spent the Sabbath. I preached in the morning, (or at *noon*, as the practice is in Ireland,) in the Presbyterian church, and in the Congregational church in the evening.

The next day we came to the "Lakes of Killarney," where we spent a day in viewing the admirable scenery of its vicinity. It is certainly one of the most charming spots in these British isles.

We next visited Cork, and held large and interesting meetings there on two successive nights. That city is the second in Ireland in respect to size, and its environs are of surpassing beauty. Our brief stay there was every way agreeable.

From Cork we returned to Dublin by the railroad—stopping an afternoon and night at Parsonstown, (or *Birr*, as it was formerly called,) to see the Rev. Dr. Carlile, a Presbyterian minister, who takes a great interest in schools for the religious instruction of the children of the Roman Catholics, and has been quite successful in his labors. We had also an opportunity of seeing Lord Rosse's great telescope, at *Birr*—which is certainly one of the most extraordinary objects of interest in the world. There are but a few nights each month that it can be used for the work to which it is chiefly applied—the examination of *nebulae*. His smaller telescope is one of great size, but is nothing scarcely in comparison with the "Mammoth" one, to which I have just referred. His lordship has expended upon his astronomical instruments and experiments about \$150,000! That sum has often been laid out in a far worse manner—that is certain. It is delightful to see men of wealth—though Lord Rosse is far from being one of the wealthiest men in Ireland—employing their fortune in the promotion of science—especially the *heavenly* one of astronomy.

This evening I arrived here, tired enough, from my long tour of fifteen days, in which I went almost round Ireland; from Belfast to Londonderry, Galway, Limerick, Kallarney, Cork, etc. This tour has enabled me to gain a large amount of information respecting this unhappy country, where the famine and emigration have reduced the population from eight millions down to six and a half, within a few years! It is astonishing to see how great the emigration has become, and will go on. I did not see one man, woman or child, during this whole tour, who did not, when interrogated, say that they had some relation or other in America. All seem to desire to get away. To-morrow, (the Sabbath,) I spend here. Monday evening I leave for London and the continent.

Yours truly,

R. BAIRD.

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Go on in the strength of the LORD, and put CHRIST's love to the trial, and put upon it burdens, and then it will appear love indeed; we *employ* not his love, and therefore we *know* it not.

The day of the LORD is at hand, when all men shall appear as they are; there shall be no borrowed colors in that day; men borrow the lustre of Christianity, but how many counterfeit masks will be burned in the day of God.—*Rutherford's Letters.*



## Our Own Operations: Home Field.

### Conversion of a Spanish Lady.

One of our Missionaries in a southern city gives us the interesting narrative which we subjoin, and which has come under his personal observation:

I will relate you some details of the life and conversion of Mrs. D——, an aged and infirm Spanish lady. I have them, for the greater part, from herself.

Mrs. D—— was born in New Orleans, of Spanish parents, who settled in this city while it belonged to Spain. These were devout Catholics, who brought her up in the most strict obedience to the rules of their Church. They enjoyed a good standing in society, and true to the prejudices of their native country, they would have considered it a stain to their blood, and the extreme of degradation if any of their family would have been accused of heresy, or even of feelings of toleration towards any opinion at variance with the tenets of the Roman Catholic creed. These prejudices were put to the most severe test. An attachment had been formed between their daughter and a gentleman who asked for her hand. It was only then discovered that he was a Protestant; and, although every worldly prospect was favorable to the alliance, still both the parents and the daughter did not hesitate to break up at once the acquaintance. She was married afterwards to a Frenchman, whose Roman Catholicism was satisfactory to them.

About thirty-six years ago, says Mrs. D——, as she was living in the suburbs of the city, a man called who carried with him a large bundle of Bibles and New Testaments, in various languages. He stopped at every door, and offered a copy without charge to any who would accept it. Although her neighbors refused the gift, she took a Spanish New Testament, and began to read it for the first time in her life. It was to her like a true revelation from heaven; she felt the most intense interest in reading the sacred book, her mind was entirely absorbed in the divine truths which were, for the first time, revealed in all their purity to a soul which was thirsting after God. She was enraptured with the word of God, and could not lay it down. This attracted the attention of her mother and relatives, and was finally reported to the priest. She was then told she must cease her readings; she was admonished to give up the book, but all in vain; she would not be persuaded that it was sinful to open a book which had done her so much good, and which was acknowledged by her own Church as the best volume in the world. She hid it away, as a precious treasure, and continued to read it. Finally, her friends and relatives becoming alarmed, resorted to deceit to obtain the New Testament from her. An aunt professed to feel interested in the Scriptures, and asked the favor of being herself permitted to read in the obnoxious book. As soon as she had it intrusted to her hands, she went away with it, refused to return it, and by order of the priest had it solemnly burned.

This was a painful and irretrievable loss to poor Mrs. D——. To procure another copy was impossible to her; the Spanish Bible was not then for sale in New Orleans, and she long hoped that God would send the same man again to her from whom she had first obtained her Testament. But her wish was not granted her. She

had not had possession of the word of God long enough to have become fully enlightened, and obtain either faith unto salvation, or sufficient knowledge to reject entirely the errors of her Church. She had merely perceived the glorious dawning of the Sun of Righteousness: it had not yet risen upon her. Like Luther, after she had read for some time the Scriptures, she felt that she had found something better than what the Church taught, but she had not come yet to the mature conviction that it was impossible to obey the word of God and remain in the Romish Church. The opposition that exists between the two had to be discovered later.

A few years after, while visiting a relative who lived at a distance, she found in the house a copy of the Bible. She seized it eagerly, and her former impressions were renewed; but she had to depart after a few days, and was not permitted to take the volume with her.

Awakened to a deep sense of her sins and misery, she sought relief in a rigid observance of the practices of her Church. She spent her time and her means lavishly to work out her own salvation. She enforced upon herself penances, and visited the nuns of a convent, trying to emulate their devout practices, and asking the intercession of their prayers.

At that time, however, the impure language which she had to hear in the confessional box gave such a shock to her religious feelings, that for years she felt she could not go to confess herself, although she persevered in all her other religious habits. Her mother reproached her, would not at first credit her statements, and then thought that the robe should screen the priest from indignation and disgust.

A constant anguish and deep feeling of sinfulness and misery, which no penance or religious practice could subdue, continued to beset poor Mrs. D——, until a little more than a year ago, when, at an advanced age, by the mysterious leadings of Providence, she was led to find what she had so long sought in the midst of darkness. She happened to take lodgings near a French family which attended evangelical preaching. She heard them pray and read the Scriptures. She introduced herself into the house, she listened again with deep emotion to that book of life she had read once in her youth, she procured a copy for herself, and felt as if she had found already the pearl of great price. She then ascertained that she might hear the word of God preached and expounded, and was led to our service. There she listened with inexpressible joy and surprise to these great truths of the Gospel, for which her heart had been long prepared, and she experienced that in them was life eternal. Although many things were at first obscure to her, and difficult of understanding, still the light was glimmering, and by degrees growing more bright to her, until at last all her doubts were removed, and she believed with all her heart. Her faith has been ever since strong, unwavering, and abounding in love. She has never ceased to be a regular attendant at church. Indeed, although aged and infirm, she is a model of regularity. No heat, no rain, no storm will prevent her walking to church, more than a mile, every Sunday. And then she listens to the preaching of the word of God with such avidity, that when the service is over her looks seem to say that it has been too short for her, and she would be ready to hear more.

She has had to encounter fearful opposition on the part of her family. Their love has been changed into hatred; they say that she is damned because she has abandoned her religion, and that she is possessed by the devil. She has endured this persecution with the most perfect meekness that a disciple of CHRIST could exhibit,



answering their abusive language only with words of love, and entreaties to turn themselves from their evil works to God. She is incessant in prayer for them, and within a few days has had the satisfaction to see one of them begin to read the word of God privately.

Since her conversion, some relatives who could help her have abandoned her, and refuse to see her. She had some property, which an intemperate husband consumed, and now she is reduced to utter destitution.

At the age of seventy she supports herself by her own work, and still every Sunday she brings her mite to the church. When we had a collection for the building of a chapel, she wanted to divest herself of almost all she had, to contribute to the permanency of a worship which had been, in the hands of God, the means of procuring for her all her happiness for this world and for the next. The minister refused long to accept anything from her, because she absolutely needed it for herself. But she felt grieved and distressed until he accepted two contributions of five dollars each. Truly it was more than the two mites of the poor widow, and she of her penury cast in all her living.

A few days ago she had been speaking to me, with tears, of her many troubles and afflictions, when, lifting up her eyes to heaven with an expression of joy and faith, she said hopefully, "But I have chosen that good part which shall never be taken away from me. Very soon I shall leave this world for a better one; this is now all my desire. Every morning when I awake, I ask myself whether it will not be this day that Jesus will take me to himself, and I prepare my soul for him, so that whenever he comes he may find me ready and waiting for him."

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Boston, Mass.—"A respectable widow," says our missionary, "a Roman Catholic, whom I have frequently conversed with, called upon me a week ago, and after I had spoken to her as usual about the salvation of her soul, she candidly acknowledged how much comfort she had received from the truths she had frequently heard from me. She said, 'I have steadily attended to my duties, as enjoined by my priest, but have never felt happy in mind until I heard you explain God's way of saving sinners through faith in the merits of CHRIST, in whom I now hope.' This good woman, being about to go into the country, has put her child in the Protestant Orphan Asylum, and intrusted some of her little valuables, among which is her late husband's Douay Bible, to my keeping. Among a few others," continues the writer, "a spirit of inquiry seems to prevail. I am frequently asked to mark particular portions of the Scriptures, that they may be able to refer to them in conversation with others. The female convert, mentioned in my report for last May, has had several interesting conversations on the subject of the Messiah with a Jew for whom she works as seamstress."

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CONNECTICUT.—Some encouraging indications of the diminished confidence of Irish emigrants in the truth of Romanism, are given in the following incidents:

"I have lately found a copy of Dowling's '*Variations of Popery*' lying

on a table in a Catholic house, and upon hinting my surprise at seeing such a book in such a place, was informed by the lady of the house: 'My husband made a present of that book to me; there it lies to be read by all that choose. Some say it should be removed, and others that it should be burned, but I say no; it shall remain to be seen and read, and let it speak for itself.' So much for the 'Variations of Popery.'

"A Papist requested me to speak to his son, and advise him on certain domestic relations. I inquired, why do you not get the priest to do that? He said, 'My son would not heed him, he does not go to chapel, and would give no thought to what the priest would say, but I think he might attend to any advice you would give him.' I never knew a case in Ireland of a Catholic unwilling to hear and obey the priest."

"Another man informed me he had 'very many doubts whether his religion was of the right sort.' The poor man, however, I am sorry to say, has no true or genuine religion whatever; still this is a case that shows how he has been thinking on the various external forms of religion, and that his own has suffered by the investigation. It also shows, that in some cases the Catholic mind is beginning to awake, and to perceive that men should examine and judge for themselves on questions that are purely religious."

A colporteur in one of our northern towns of this state, writes:

"I regret to say that the Popish party here have threatened to mob me, as I can hear. They have begun to fear that my missionary efforts may take effect, as some of the Romanists appear in favor of my doctrines, and one young man has totally renounced his errors. This individual is afraid of his life, and it is no wonder after the threats and insults he has received. He is firmly resolved, however, by the grace of God, to persevere unto the end. Another, a young Roman Catholic woman, to whom I gave a Testament some time ago, and who, on my first interview with her, opposed me with feelings of deep-rooted prejudice, is going to abandon Popery. Indeed, I may say she has already renounced it, for she goes now to the Protestant church. She reads her Bible carefully whenever she has an opportunity, and has given up going to mass, but she has not as yet publicly declared herself a Protestant.

"Many more are eagerly searching for the truth in the Book of truth, and one family with whom I left a Testament, and have visited frequently since, have taken a very determined stand in favor of the Bible. One of the priest's spies visited this family and told them I was an insinuating, deceitful person, sent by the enemies of their Church to entrap them, and bring ruin upon their souls and the souls of their children. The man of the house and his wife both denied the charge, and said I was a good Christian, and no deceiver. The wife then took the Testament and told him he ought to read it—that it would do him good, and he would learn something in it that he never heard before. They boldly defied priest or layman to compel them to part with it, and said it was no wonder the priests should hate it, for it never prophesied good of them, but always evil, or as the poor man himself said, 'It tells too much of the plain truth.'"

"I have met," writes a missionary in the city of Baltimore, "with an old gentleman of eighty, who has spent his long life in groping his way through the darkness



of Popery, doing penance and other works of satisfaction for his sins. About three weeks ago it pleased God to convert him; and now he rejoices in the hope of the glory of God. The priest came, and wanted him to go to confession; but the old gentleman answered no, he could do him no good; he had CHRIST in his heart, and was now ready to die whenever God should call him." Another case mentioned by this laborer is that of an intelligent Roman Catholic, about fifty-five years old, who had been educated for the priesthood. He found this man completely convinced of the impostures of Romanism, but without any knowledge of spiritual religion. After several interviews, reading and praying with him, he gave good indications of sincere conversion, and appears well so far.

## Foreign Field.

### Mission in Provence.

An excellent missionary, the Rev. Mr. Rouaze, gives the following account of the trial of colporteur R——, for the offence of selling controversial books, to which he referred in a letter which we published in a late number :

"I have to inform you that the court of the department of Var has given in a verdict of guilty against our colporteur R——. His defence was admirable, but everything was prepared for an unfavorable issue. But although we have lost the suit, I may say that truth triumphed, and the court manifested much embarrassment in giving their decision. R—— was condemned to two months close confinement, and a fine of 200 francs, with costs.

"A crowded audience attended the trial; every one seemed anxious to hear the discussion which was expected to take place. The deepest silence and attention were maintained at the opening of the court, and the most eminent members of the bar stood for the defence. But great was the general disappointment, when the court declared at the opening of its session, that in view of the danger that might ensue to religion from these debates, the trial would be held with *closed doors*. Universal dissatisfaction broke forth upon this announcement; for it is well known that the President of the court is possessed of unlimited powers, and can even arrest an advocate, or debar him from the floor, should he expose himself without sufficient caution—wherefore, then, these secret sessions? It was with some difficulty that the crowd was dispersed; but the military body which was called out succeeded at last in effecting this. The advocate for the defence demanded that Mr. B—— and myself be excepted from the order to withdraw; but the prosecution twice requested our expulsion, and it was not until Mr. P—— declared absolutely that our presence was required for the defence, that we were allowed to remain. Such measures as these made it evident what the course and issue of this affair would be; a secret sentence against us was considered necessary. Thus it is that Rome ever acts; she fears the light, and suppresses all freedom of discussion. The presiding judge continued the

examination for three hours. Instead of simply interrogating the defendant, he read selections of the most obnoxious passages from the books which he was accused of selling. He commented at great length upon every sentence; he interrupted, reprimanded and rebuked our poor friend, and dwelt much upon the sanctity and purity of the Roman Catholic religion. 'You have insulted,' exclaimed he, 'the most holy part of *our worship*—the sacrifice of the mass!' As I heard the presiding judge thus declaiming upon his religion, I asked myself whether we were before an ordinary tribunal, or before a court of theologians; for not even a doubt seemed to be admitted respecting the truth and holiness of all the Roman Catholic practices. Mr. D——, the advocate for the defence, made a remarkable speech. In the course of three hours, with the Bible in hand, he attacked all the abuses and falsehoods of Romanism. He exposed the absurdities of the mass, purgatory, indulgences, and the confessional. He demonstrated that Mr. R—— in speaking against Rome only used a right which every true Protestant possesses who considers the gospel to be the truth. He defended the Evangelical Societies, showing that their object was a lawful one;—to propagate truth which they regard as salutary. He submitted to the judges our books, and Bibles, and Testaments, and defied any one to prove the lying accusation that we sell falsified Bibles, and distort the doctrines of the Word of God. He showed up the absurdity of such a trial; since we had only been doing what has been done ever since the Reformation—proclaiming truth and opposing abuses. In the course of this admirably appropriate and courageous discourse, the court exhibited much uneasiness; it was clear from what motive they had expelled the public. The reply of the attorney-general was truly pitiful. He declared that he respected the Protestants, but considered us only as a troublesome, meddlesome sect; that we were at liberty to believe whatever we chose, but had no right to insult others. He insisted much upon the urgent necessity of a condemnation, saying, that at a time when the earth is trembling under our feet, it was important to be watchful, lest anything should occur to disturb *religion*, which alone could ensure the quiet of society. Mr. P—— made a capital rejoinder to this speech of the attorney-general. How sad it is, that so upright a man should not be a Christian! In an energetic manner, he observed, that the very thing which was sapping the foundations of society was these merely external religions, devoid of influence upon the heart. He proved that this trial was nothing else than a plot of the priests. He declared that if the court must needs sit in judgment in the case, it should have the courage to attack the author of the tracts; not a simple, obscure colporteur. He made a powerful appeal to the jury; he dwelt upon the piety and blamelessness of brother R——; and remarked, that if society was in danger, it was not from such men as he, but from men without earnest convictions, without real faith, who can discover true religion only where there are numbers and indications of strength. Mr. P—— said some remarkable things; he spoke like an honest man; and while he confessed that he was so unfortunate as not to be a believer, he respected men of faith, and especially of sincere faith, who were the safeguard of society, notwithstanding all these pretended bulwarks of religion and morality, which are really destitute of both these.



### Mission to Hayti.

We have received from our missionary, the Rev. Arthur Waring, an interesting letter dated Aug. 10th, announcing his safe arrival at Port-au-Prince. We give the following extract from it:

*My Dear Brethren:*

I have been in this city some days, after a favorable passage of twenty-three days from New-York. I was fearful that my long residence in your climate would have been the cause of inconvenience to my health, in arriving out at this hot season. But I am happy to say, and feel grateful to the author of all good, that I have suffered very little, and my health is even better than usual; and this is a great blessing; for physical strength, at least in a certain degree, is indispensable for me.

With respect to other matters, which I ought to thank God for, my family are well. Upon my arrival I found the Emperor absent, on a tour through the northern department, and he is still absent. But all the officers of government here received me with marked respect, instead of in the jealous manner which I somewhat anticipated. It seems that the efforts of some, to excite evil feelings against me, did but bring to the notice of those in power, certain considerations connected with myself, which seem to have inspired them with sentiments both of caution and respect—and thus God defends us. As for the people, never did they manifest so much regard for me as now; although many fear a little as yet to take decided ground. But I have no fears whatever for the future; if the Society sustains me only in a reasonable degree, I feel confident that I shall be able to do at least something for God and his cause. My house is full from morning till night, almost, of all sorts of persons, who delight to be there, and you may be sure I do not fail to speak to them of Jesus. I have preached several times in the city to large audiences, (for this country,) with boundless approbation, and shall do so again while I am here. The books and tracts which I brought with me are of immense value, and are doing their legitimate work, and I foresee I shall be in want of more immediately.

I ought, perhaps, to tell you of the case of two interesting young Spanish men here, who have been wanting since some time to renounce Popery, but could find no religious person to whom to address themselves, until my arrival, who could understand their language. I have given them Bibles and other books in their language, and conversed much with them, and have the best reason to think God has been at work with their hearts.

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### Miscellaneous.

#### General Association of New-York.

The following preamble and resolutions were adopted by the General Association of New-York, at their late meeting in Brooklyn, Sept. 5th, 1851:

“Whereas, God in his providence has opened many doors of access to the Ro-

manist population in various countries of Europe, and also of our own hemisphere, through which the sacred Scriptures and an evangelical ministry may now pass, and exert a salutary influence upon that peculiar people: And whereas, of the emigrant population to this land, which is exceedingly numerous and increasing annually, very many are of the Romanist connexion, a religion everywhere hostile to Protestantism: And whereas the American and Foreign Christian Union directs its labors to the promotion of "religious liberty and a pure Christianity," Therefore,

"*Resolved*, 1st. That in the judgment of this Association, the providence as well as the word of God, calls loudly on the Evangelical Churches of this land to engage vigorously in efforts for the evangelization of the Romanist population which is now accessible.

"2. *Resolved*, That the "American and Foreign Christian Union" is admirably adapted to the work contemplated by its constitution; and it is cordially commended to the confidence and patronage of the churches connected with this body, and of the Christian community."

#### SYNOD OF UTICA.

The following preamble and resolutions were adopted by the Synod of Utica, at its late sessions in Camden, N. Y. Aug. 30, 1851:

"Whereas, God in his providence is opening the door for direct labor among the Catholics of Europe, and is increasing the facilities to give them the Word of God, and an evangelical ministry: And whereas, there are many portions of Europe of very great interest at present, as fields of labor, especially Ireland, Belgium, France, and Italy—

"1. *Resolved*, That the Protestant churches of this country are called upon to enter this field and do what they can to give them a pure gospel.

"2. *Resolved*, That as Divine Providence is directing thousands of the oppressed of Europe to this country, a large majority of whom are of the Catholic faith—it is our interest as citizens, and duty as Christians, to give them the gospel, the basis alone of our free institutions, and the only hope of salvation.

"3. *Resolved*, That as the American and Foreign Christian Union are laboring directly for the evangelization of the nearly two hundred millions of Catholics in the world, and especially for those whom God has sent here to be our neighbors, to be part and parcel of the millions in this country, we most heartily bid them God speed, and commend them and their work to the sympathy and coöperation of the churches under our care."

#### Notices of Books.

MEMOIR OF THE REV. W. H. HEWITSON, minister of the Free Church of Scotland. New-York: Robert Carter & Brothers.

This is the biography of a young man, but of one mature in the religious life. But thirty-eight years of age when he died, he had been only eight years in the Christian ministry, and much of that time was broken in upon by severe illness. In 1844 Mr Hewitson devoted himself to missionary labors, in connection with the newly-established foreign operations of the Free Church, and the location to which he was appointed was the island

of Madeira. Thus he became connected with the blessed work of grace in that interesting field, where he succeeded to the interrupted labors of the excellent Dr. Kalley. By small meetings, and especially by abundant conversation with individuals, he ministered to the spiritual wants of the persecuted Portuguese, and became instrumental in the conversion of a considerable number. "Mr. Hewitson," says Dr. Kalley, "has been a source of incalculable good to Madeira." He followed his scattered flock to Trinidad. In 1847 Mr. Hewitson returned to Scotland, was settled over the church at Dirleton, and labored there until his death, in August, 1850. Of the wonderful attainments in spirituality and holiness, which characterized this brief course of ministerial life, we can give little conception, and must only refer to the valuable Memoir itself. "He was the likeliest to Robert M'Cheyne," says the biographer of that holy man, "of any I know." We heartily commend this volume to the favorable attention of our readers.

**A WREATH AROUND THE CROSS;** by Rev. A. Morton Brown. Boston: Gould & Lincoln. New-York: L. Colby, 122 Nassau-street.

A series of meditations on the death of our Saviour, well calculated for private improvement and comfort. It is highly recommended in a short preface by John Angell James.

**PLYMOUTH AND THE PILGRIMS;** by Joseph Banvard. Boston: Gould & Lincoln. New-York: E. H. Fletcher, 141 Nassau-street.

The little book bearing this title is designed as the first of a series of American Histories by the same author; a plan which, if similarly carried out, will undoubtedly furnish a most valuable collection of historical narratives. Several good engravings illustrate this volume.

**EPISODES OF INSECT LIFE.** Second series. New-York: J. S. Redfield, Clinton Hall.

A more delightful exhibition of the results of scientific study, in the wide field of natural history, has never been presented to the world. Romance and poetry are here so delicately entwined around the uncouth shapes of our insect neighbors, as to transform them into fairies of the most agreeable proportions. Externally and substantially, these volumes are among the most attractive that have lately issued from the press.

**CHRIST GOING FORTH TO PURIFY THE WORLD;** a Sermon, by the Rev. Ray Palmer. Albany: Joel Munsell.

This is the able discourse pronounced in May, 1848, before the Foreign Evangelical Society, then just about to be merged into the American and Foreign Christian Union. At the solicitation of the directors, Mr. Palmer has given it to the press, from which it has been recently issued. It is an excellent exhibition of the three-fold work of CHRIST in what are here designated as the *initiator*, *experimental*, and *transforming* stages.

**CRUDEN'S CONCORDANCE OF THE HOLY SCRIPTURES;** from the tenth London edition. New-York: M. W. Dodd.

Mr. Dodd has published a new edition of this invaluable companion to the sacred volume, the merits of which are sufficiently known to every student of it. This Concordance is now to be obtained at a price which puts it within the reach of all. The large and closely printed volume before us is probably the most accurate and only complete dictionary of the Bible in any language whatever.

**THE LIFE AND TIMES OF CALVIN;** by Paul Henry, D. D. Vol. II. New-York: Robert Carter & Brothers.



There is yet but one voice as to the superiority of Dr. Henry's work, in point of accuracy, completeness, and general fidelity. We prize it as one of the most precious contributions made in the present age to Protestant historical literature. The world can now see Calvin, not only as the illustrious founder of an important theological system, but as a holy and devoted servant of the Universal Church, whose fame should be dear to all. We trust that the success of this publication may be such as amply to justify its publishers in issuing so large and handsome a work.

NORTH BRITISH REVIEW; No. XXX. For August, 1851. New-York: L. Scott, 79 Fulton-street.

The present number of this invaluable publication contains a rich array of topics the most interesting of the day. The articles on The Social Science, and Net Results of 1848, in Germany and Italy, indicate unusual ability. To those whose means are limited, our advice is, Spare a newspaper, if you are taking more than one, and subscribe to the North British.

The third and fourth parts of KITTO'S DAILY BIBLE ILLUSTRATIONS, on SAUL AND DAVID, and SOLOMON AND THE KINGS, have reached us. These volumes improve, if possible, upon the merits of the preceding ones. They condense, in a popular form, the fruits of modern criticism and discovery, scattered through a wide field of study. In the fourth part, Dr. Kitto comes upon subjects illustrated and elucidated by the recent investigations in Egypt and Nineveh, and gives their results as far as bearing upon the Scripture narrative. There can hardly be a question as to the great benefit to be derived from such assistance as these Illustrations give to the study of the word of God. We gladly welcome the promise held out in the preface to "Solomon and the Kings," of a second series, continued through the topics of the sacred word. Numerous well executed wood-cuts add to the exposition of the inspired text in these volumes. Published by R Carter & Brothers.

ISAIAH TRANSLATED AND EXPLAINED; by J. A. Alexander. Two vols. New-York: John Wiley.

Dr. Alexander has acceded to the wishes of many friends, in here reducing to a more convenient size his learned commentary on Isaiah. In these beautiful volumes we have a close condensation of that work, much better adapted to general use. What has been lost by this process in minuteness, has been made up by increased definiteness and perspicuity. Authorities and the history of opinions are little referred to; but the correctness of the expositions offered are, throughout, substantiated by a new translation of the sacred text. The value of this work will not be limited to the clerical scholar; every Bible student must appreciate it.

THE WORLD OF WATERS; by Mrs. David Osborne. New-York: Robert Carter & Brothers.

The author of this elegantly printed little book of travels is fortunate in a novel plan and a striking title. The seas, bays, and oceans furnish her with an open pathway to every clime, bordered everywhere by subjects of the richest interest. The narrative bears the form of a family conversation, and is well adapted to the family circle. It is beautifully illustrated.

HARPER'S MAGAZINE for September gives its usual variety of choice selections from the foreign press, besides a very able article by Mr. Abbott, and several other original contributions.

## Movements of Rome.

English papers contain full accounts of the recent "aggregate meeting of the Roman Catholics of the United Kingdom," held at Dublin on Tuesday, the 19th of August. The ostensible object of this convocation was the formation of an association to defend and maintain the rights of the Roman Catholic Church throughout the British dominions. Its real purpose seems, however, to have been the public violation and defiance of the bill recently passed by Parliament, prohibiting the use of the titles conferred by the Pope upon the Romanist bishops of Great Britain and Ireland. The meeting took place at the Rotunda, which was densely crowded. A large number of the newly-elevated prelates were present, and took part in the proceedings; the chief relish of which seems to have resided in the fact, that each of these gentlemen, upon his appearance on the stage, and upon every mention of his name, was pompously dubbed with the forbidden titles, at full length, and greeted upon every repetition of the same, with the most enthusiastic Hibernian cheers. The very serious legal penalties which this exhibition of audacity or fool-hardiness involves are all that redeem it from absurdity and ridicule. To a Protestant, however,—we may add, to any serious mind,—there was enough of solemnity in the fearful blasphemy of such language as this, with which the "most Rev. Dr. Cullen, Archbishop of Armagh and Primate of all Ireland," closed his address:—"And may the most Holy Queen of Heaven, the *seat of wisdom*, and *mother of good counsel*—may our own great saints, Patrick and Malachy, and St. Lawrence O'Toole, bless and direct and strengthen all our undertakings, and make them beneficial to our country and our religion."

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## View of Public Affairs.

In England, the Grand Exhibition continues to concentrate public attention. The receipts are, however, diminishing; within a month they decreased by about one-third. It is now proposed to reduce the price of admission to six-pence.

The Evangelical Alliance has adjourned. Its meetings seem to have possessed surpassing interest. The papers read at different times during their course, by distinguished individuals from the several countries, upon the progress of morality and religion among them, will form a most valuable compendium of information.

It is intimated by the London press, that the Duke of Norfolk, the Premier Peer of England, and head of the Roman Catholic laity, has forsaken the Church of Rome and embraced Protestantism.

In France, the Prince of Joinville will, it is stated, become a candidate for the Legislative Assembly. His nomination for the Presidency will not improbably follow. Both of these measures are strongly opposed by M. de Lamartine in a recent article.

On the 31st August, sixty-five persons were arrested at Paris, charged with a conspiracy against the State. Ledru Rollin is said to be implicated in the conspiracy.

The negotiations between Austria and Denmark are interrupted, in consequence of the delay of the Austrian troops in evacuating the duchies.

All come not home at night who suppose they have set their faces heavenward; it is a woeful thing to die and miss heaven; how many a mere professor's candle is blown out, and never lighted again! Many, now, take CHRIST by guess; therefore, I say, be sure you take CHRIST himself; his sweet working in the soul will not lie, it will soon tell whether it be CHRIST indeed whom you have met with.

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH  
ENDING 10th SEPTEMBER, 1851. \*

### NEW HAMPSHIRE.

		Brought forward	\$429 25
Nelson, Oliver P. Newell, 2nd pay't for L. M. . . . .	\$5 00	Holliston, Cong. Ch. and So. (a balance,) . . .	23 00
Nashua, in full to make Rev. Leonard Swaen L. M. . . . .	25	Holden, Cong. Ch. and Society, . . .	9 00
Winchester, Meth. Ch. a bal. to constitute Rev. Alfred C. Mason L. M. . . . .	7 50	North Hampton, 1st Cong. Ch. and Soc'y, . . .	89 02
New Ipswich, Cong. Ch. . . . .	12 66	Edward's Ch. and Soc'y, . . .	16 49
Temple, Cong. Ch. . . . .	18 00	Sunderland, Cong. Ch. and Society, . . .	38 16
Mason Village, Union Meeting Cong. Ch. and Bap. Ch. to constitute Rev. D. P. French a L. M. . . . .	32 10	East Hampton, Hon. Samuel Williston, to make Rev. Luther Wright L. M. \$50; Others, \$19, . . .	69 00
Gilmanton, Cong. Ch. in part, . . . . .	7 43	Woburn, 1st Church and Society, . . .	52 00
Amherst, Cong. Ch. in part, . . . . .	30 00	Ashfield, Church and Society, . . .	7 20
Mount Vernon, Cong. Ch. in part, . . . .	4 03	Buckland, Church and Society, . . .	24 50
Hinsdale, Cong. Ch. with \$15 before to constitute Rev. Moses Gerould L. M. . . . .	20 00	Conway, Ch. and Soc'y, to make Rev. Geo. M. Adams L. M. . . . .	53 30
Fisherville, Union Meeting Baptist and Cong. Chs. . . . .	28 37	East Sheffield, J. N. Collar, . . . . .	3 00
Boscawen, Cong. Ch. . . . .	16 00	Leicester, M. T. E. . . . .	5 00
	\$181 34		\$818 92

### VERMONT.

Burlington, Cong. Ch. collection, . . . .	\$75 00	CONNECTICUT.	
Baptist Ch. to make in part Rev. Parker L. M. . . . .	10 00		
West Rutland, Cong. Ch. per Rev. A. Walker, to constitute Moses P. Humphrey L. M. . . . .	30 00	Connecticut, Mrs. Sarah L. Roy, . . . .	5 00
Bennington, 1st Cong. Ch. \$21; 2nd Cong. Ch. in part, \$8, . . . . .	29 00	Watertown, Mrs. Lucy S. DeForest, to constitute Minerva Hart of Plymouth, Ct. and Mr. Frederick Lyman of Goshen, Ct. L. Ms. . . . .	60 00
Manchester, Cong. Ch. in part, . . . . .	8 00	New Haven, North Ch. Dr. Levi Ives, A. H. Maltby, J. G. North, G. P. Marvin, J. Colby, \$5 each, . . . . .	25 00
Castleton, Meth. Ch. . . . .	4 30	Ditto, C. B. Lines, \$2; L. W. Fitch, \$1; ——— \$12, . . . . .	15 00
Dorset, Cong. Ch. in part, . . . . .	6 00	Timothy Bishop, Esq. \$25; Wm. Johnson, Esq. \$20, . . . . .	45 00
Paulet, Union Meeting Cong. and Meth. in part, . . . . .	10 00	Others, . . . . .	41 70
Enosburg, Cong. Ch. a balance, . . . . .	7 00	Centre Ch. H. Sandford, Alfred Walker, Hawley Olmstead, Hon. A. N. Skinner, E. W. Blake, Mrs. A. H. Foote, Miss Mary Hillhouse, Miss Mary Ogden, James Winship, Miss N. Manvill, Mrs. Dyer White, Henry White, Esq. each \$5, . . . . .	60 00
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Brattleboro, Centre Ch. and Society, . . . .	90 38	Mrs. Henry White, Dea. S. J. Baldwin, Wm. Cannon, Chas. Robinson, each \$3, . . . . .	12 00
	\$299 68	Cash, L. Winship, A. Wilcox, Clara Baldwin, each \$1, . . . . .	4 00

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Upton, Anna C. Hale, . . . . .	9 00	Cash, J. A. Humphrey, each \$3, . . . .	6 00
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German Meth. . . . .	2 20
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Methodist Ch. . . . .	5 60
Norway, Public Meeting, . . . . .	5 95
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Sampson's Prairie, Presb. Ch. . . . .	30 22
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College Hill, Presb. Ch. (balance), . . .	4 50
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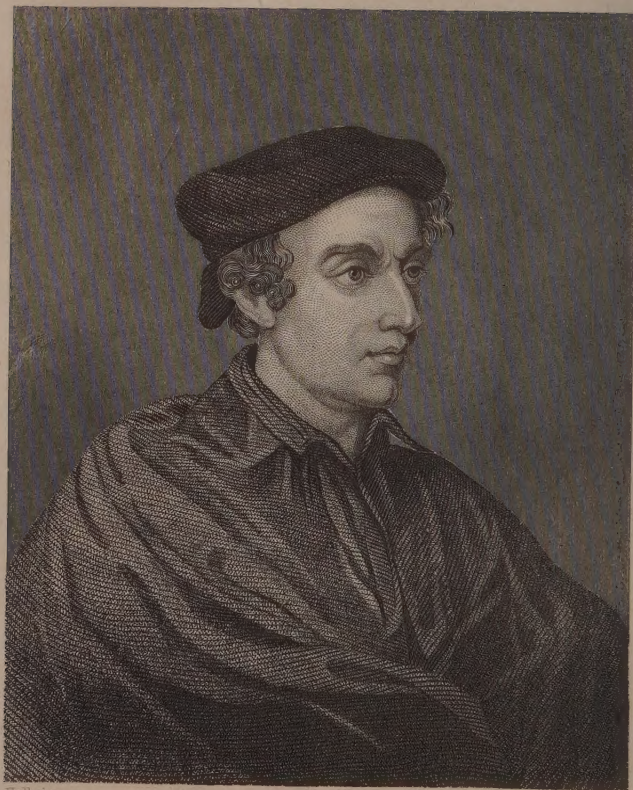
New-York, September 10, 1851.

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Holben.

H. Tripler.

*Melancthon*